

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

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MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING JAN. 1, 1862.

(Continued from page 135.)

PRESIDENT RICH: So far as I am concerned, I have been much interested in the matters treated upon by the brethren, and edified by their remarks. Since the object of our coming together is the better to understand our duties, we wish to gain all the knowledge possible to be gained whilst we are together; and in consequence of this, we speak to each other freely of the principles of the Gospel we have embraced and are called to promote in the different parts of the earth where we labour. It is a fact that there are many things of which we may know something, yet which we do not fully comprehend; and being called to teach them to others, we require to be taught ourselves, that we may more fully understand them and be prepared to teach them to others. When I look back at my past life and realize that I have lived upon the earth for 50 years, I see many things which, had opportunities been more favourable, I might have acquired a more perfect knowledge of. But there is one thing I do feel thankful for and rejoice in, and that is that I have been diligent in learning and embracing the principles of salvation which have been revealed from heaven and taught by the servants of God on the earth. It is a source of joy to me that I have con-

stantly striven to become acquainted with the truth as it has been thus revealed from the heavens, and its bearing upon myself and others. I may not know so much about it as some others do, but I have laboured to possess it more than anything else in this world. I love it, and love to practise its principles. I trust that this has been the case and the feeling with all the brethren, and that they have sought after the truth faithfully and diligently. If we want to use proper language, we should strive to the best of our ability to obtain a knowledge of it. I am much in favour of learning to use correct language for the purpose of conveying correctly our ideas to others. If we do not use the right words, we do not know that we convey our meaning, and consequently are liable to be misunderstood. This should show us at once the necessity of our obtaining a correct knowledge of the language we speak, and then those who understand it will know exactly what we mean when we address them. I believe in the principle of continued improvement, for we cannot reach that perfection which is in the future, unless we do improve. We must improve in every sense of the word. Imperfection is not perfection; and as we are imperfect now, we must

improve before we can become perfect. The principle upon which we can improve is first believing that we can do it, and then going to work to put that belief into practice. When a person believes he can do something, while he so believes he will try to do it. We want to get into our minds the feeling that we can accomplish anything that is right to be accomplished, and then we can do it with the help of the Lord. We are called to administer the Gospel to our fellow-men, and we are all of the same blood. We all sprang from Father Adam, no matter what nation we belong to; and it is but reasonable to suppose that he cares for all his children. We have the same desires concerning them all, that they may receive the Gospel and keep the commandments of God. We are called to build up the kingdom of God upon the earth and impart to mankind the truth; and this we cannot do, unless we have it to impart. We cannot communicate anything to others which we have never received ourselves and do not possess; so that, in the first place, we have got to learn to adopt, practise, and comprehend the truth, that we may be qualified to teach and impart it to others as we have had it imparted to us.

There is one item which occurs to my mind with regard to our ministrations, which I will here name to the brethren. I have noticed in my travels that the brethren do not make use of words in their confirmation of individuals at all times that should be used. I have heard President Young correct the Elders in the words they used in their confirmations at various times. I have seen the Elders frequently lay their hands upon the head of an individual whom they were about to confirm, and say, "We lay our hands upon your head to confirm you a member," &c. But saying they are going to confirm members into the Church does not confirm them. They ought to say, "We confirm you a member," &c. They also say, "Receive the gift of the Holy Ghost." This is not right either. We do not lay our hands upon them to give them the gifts of the Holy Spirit, but to seal upon them the possession of that Spirit, and it will impart its own gifts and blessings. If we prayed an hour and used all the language we could

command, this is all we could do; and the greatest blessing men upon the earth can receive and enjoy is the Holy Ghost, which will give to every one who cultivates it all the blessings they can desire or obtain. I mention these things because I frequently hear the brethren using the words I have named. They all mean to say the same thing; but words are different and have different meanings, and it should be our aim to do that which is right and say that which is right at all times and under all circumstances.

We are called to labour in the kingdom of God and to build it up in every place where we labour, and the most of us present are called to occupy places of responsibility—called to preside over our brethren and sisters; consequently, there is a responsibility resting upon us which we should strive to fulfil properly and in a way to benefit them.

I was glad to hear brother Lyman last night referring to the matter of "Mormonism," as many have been accustomed to call the Gospel. I have just turned down a leaf in the Book of Mormon at the 12th chap. of the Book of Nephi, 3rd par., from which I will read you a little:—

"And Jesus again shewed himself unto them, for they were praying unto the Father, in his name; and Jesus came and stood in the midst of them, and saith unto them, What will ye that I shall give unto you? And they said unto him, Lord, we will that thou wouldst tell us the name whereby we shall call this Church; for there are disputations among the people concerning this matter. And the Lord said unto them, Verily, verily, I say unto you, why is it that the people should murmur and dispute because of this thing? Have they not read the Scriptures, which say ye must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day. And whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day; therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the Church in my name; and ye shall call upon the Father in my name, that he will bless the Church, for my sake: and how be it my Church, save it be called in my name? For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man: but if it be called in my name, then it is my Church, if it so be that they are built upon my Gospel. Verily I say unto you, that ye are built upon my Gospel; therefore ye shall call whatsoever things ye do call in my

name. Therefore, if ye call upon the Father, for the Church, if it be in my name, the Father will hear you."

While we all mean alike and think alike, we should nevertheless remember that it is a name which was given to the Saints by their enemies from the "Book of Mormon," called by some of them the "Golden Bible;" and if we adopt the name, we adopt one given by our enemies, and perpetuate that which is not right. I can say truly, on my own part, that I do not like it: it grates upon my ear. I respect Mormon as a Prophet of God, and I love the revelations of God given through him; but it would just be as proper to say Peterites, or Josephites, or Brighamites, or to name us after anybody else who had received authority from God to build up his kingdom, as to call us "Mormons," or "Mormonites." We are Latter-day Saints, because we live in the latter days, to distinguish us from the former-day Saints, both being the Church of Christ. The Saviour himself came down to his disciples on the continent of America and instructed them relative to this matter, as well as others: hence you can see it is one of some importance; and I would love to see the Brethren adopt that which is right in this as well as in everything else.

I was glad to hear the remarks made by brother Cannon yesterday relative to the responsibilities of different officers of the Church. I had determined before coming to this Conference, to speak on this subject. We want to understand our own duties ourselves and the duties of those whom we are called to preside over and labour amongst; and if we do not understand those duties, we are in the right place to learn them. I have yet to learn that any two men can come in contact with each other when they are both doing their duty and moving in their proper sphere. I conceive that what is my duty is not the duty of any other man, for that would produce confusion and disorder, which would not be in accordance with the law of order which governs the kingdom of God. Wherever there is a contact or collision between any two men, there is something wrong. I will relate a little incident to you illustrative of it. I was at a Branch meeting which it seems it was the custom to have as a fellowship

meeting. Well, the Branch President, who was a very good man, rose and opened the meeting; after which, he told what the custom had been, and said he had no authority to change it, and then sat down. Of course I took the liberty of changing it by calling on a man to preach; and when he got through, I took the liberty of talking myself, and of telling the congregation what I thought and how I felt on the subject. I felt it to be my duty to speak to the people, and I did not believe in stakes being stuck down to bind me. I felt to break all such bonds, for they did not agree with the Spirit that was in me. I know the Spirit of God is not pleased with such a course, for it comes in contact with the revelations of God. All meetings should be conducted under the inspiration and direction of the Holy Spirit. Who should conduct a meeting? The presiding Elder of the Branch. But suppose the Conference President should happen to be there, he presides, for he is the presiding Elder. Does he preside over the entire Conference, which includes every Branch in it? or could he not preside, unless he had the whole Conference together in one meeting? This latter seemed to be the opinion entertained by many when we came to this country; and if there is truth in it, we have very little use for District and Conference Presidents, and had better dismiss them from their offices. So far as the Presidency are concerned, we have been treated pretty much in the same way. If there is any truth in it, I do not know it. It is time for us to understand this matter. Take a District, and who is the President of it? Why, the man who has been appointed to preside over it. He is President in every Branch and in every meeting in the District, if present; and if the Conference Presidents do not know this, they do not know their duty. So with Branch Presidents. If they understood the principles that should govern them in this matter, they would call upon their Presidents all the time to counsel and dictate them. Does this principle take away anybody's rights? Why should it when every man acts in his own proper place? If there is any other principle upon which there can be union, I do not know it. The Presi-

dent of a Mission presides over any meeting he may be at in that Mission. I do not say this because I feel any great importance attached to myself; for I do not feel that I am any better than my brethren, unless they do meaner things than I do. If any man will do higher and nobler things than I do, I will honour him for so doing. We cannot obtain salvation for ourselves in any other way than by performing the duties which are devolving upon us. Some people are very much afraid that somebody else will become great, and that they will not. I have no such fears myself. While I can see the door open for me to obtain a full and complete salvation, I have no need to have any fears. Men may go in for becoming great just as much as they please, and I will watch them and try and learn something from them. We need not be troubled on this ground, for there is just the same greatness and glory offered to us all, if we will only live to obtain it. We should ever act upon the principles which God has revealed, by which we can build up his kingdom upon the earth; and all the labour we can perform in any other way will be lost, and fail to bring about the results we have had in view. It will be well for us to feel about ourselves, understand ourselves and our duties, and teach the people righteous and truthful principles, that they may become as a unit—that they may become one. If we do this, the Spirit of the Lord will flow freely from head to foot of the body of the Church, and every member will feel its influence. I know the Holy Spirit cannot operate and flow freely, unless we do this. I feel that there is a great deal of importance attaching itself to all these matters, and we should therefore embrace and practise every principle of truth and righteousness, no matter how simple or trifling it may appear to us.

I was glad to hear brother Cannon touching upon the principle of the Elders governing themselves with regard to the sisters. If we look at the history of the Church, we shall find that more Elders have fallen through this than any other kind of transgression. We have been warned faithfully relative to this matter, and the course to be pursued by us has been pointed out in the

plainest manner. We might try to deceive the brethren, but we cannot deceive God; and if we do depart from correct principles, the result will be that the Spirit of God will depart from us, and there is nothing surer than that we will deny the faith unless we keep that Spirit in our bosoms and keep within us the principles of salvation. We do not want to take a course to destroy ourselves, and that which will corrupt us will do so most effectually. The safe way in the matter is not to indulge in anything that is not good. Many of those who have thus fallen have commenced by thinking they would not do any wrong. They thought there was no harm in walking with the sisters, nor in kissing them; and the wrong increased until they found themselves covered with sin, having corrupted their bodies and brought everlasting disgrace upon themselves. The safe way for us is to keep on sure ground to stand in a position we are sure is right, and then we are safe; but if you travel on forbidden ground, you place yourselves in the way of temptation, and evil will overtake you. I believe it will do all good to feel that the check-reins are upon them, though we do not expect to put up the bars against the chances of evil, for you have to meet such opportunities and overcome them. Evils will have no power over you, neither will Satan, unless you give him power by doing wrong. Let us try to represent the Son of God in purity and holiness in everything we are called upon to do; and then, when we meet him, we can look upon him with joy and satisfaction, knowing that we have done right and represented him truthfully and faithfully in our ministry, and he will look upon us with a smile of approbation. Let us decree in our hearts that we will not depart from the truth, nor gamble with our salvation, but ever pursue a course that we know to be right, and which will secure to us salvation in the future. We shall find that Satan will seek to surround us with corruption, and temptations will be upon our right hand and on our left; but if we are true to our callings and practise righteousness, keeping the Spirit of God continually with us, we shall have power to overcome. The truth is the only thing that will do us

good, and everything outside or away from it will do us harm. We may think that we are nearly perfect; yet I, for one, do not think so. The truth is, we are very far from being perfect, the very best of us; and all that we ever obtain of perfection or glory must be got in the right way. I feel every day a growing determination within me to overcome my imperfections and the evils with which I have to encounter. This feeling we should all possess continually, and we shall possess it, if we so live that the Spirit of God will abide within us. It depends entirely upon ourselves whether that Spirit will abide with us or not. And as true as we are the servants of God, if we so live that his Spirit will abide with us, it will increase within us and bring us to the full glory we anticipate in the eternal world. I trust we shall not be slack in adopting every principle by which we can aid in building up the kingdom of God upon the earth. We may have, in early days, looked upon the opportunities enjoyed by the primitive Saints, and sorrowed that we were not in possession of similar opportunities. Now that the Lord has revealed his Gospel from the heavens again and placed those opportunities within our reach, it is for us to profit by them. We can know our present duties—what we ought to do every day, and have power to do them, if we are so disposed. After nearly thirty years' experience in this Church, I know and can bear testimony that the Lord has, through his servants, poured out upon the Saints knowledge and blessings faster than they were prepared to receive them. We are called upon to impart as we have received. Let us, therefore, gain possession of everything that is good, that we may be enabled to impart the same to those who may be lacking and desire to receive.

One other item I would wish to mention. Some Elders preach tremendously long sermons. It would be better to preach a short sermon attended by the gift of the Holy Ghost than to preach a long windy sermon not attended by that Spirit. If a man occupied a long time in talking to the people, and when he had done no one present knew what he really meant, it would have been better if he had only occupied a few minutes; for the time

would not have been wasted, but might have been more profitably used. I name this because I have been sometimes martyred (though I am not yet killed) by hearing men bearing a long tedious testimony by the power of the Spirit, as they said. It is a very good thing for a preacher to know when the people are praying for him to preach, and when they are praying for him to stop. If we possess the Spirit of God, it will teach us what the people need and what their condition requires. That we may always have that Spirit to guide and direct us, is my prayer in the name of Jesus Christ. Amen.

President LYMAN: Among the many things that we have talked about, and may have yet to talk about, I wish to say a few words for the benefit of the Priesthood, that they may be enabled to give counsel in reference to the emigration of certain parties, which I think is needed. It has been the case in many instances that in families who could not emigrate altogether, the husband and father has used the little means which they possessed to emigrate himself making a great many promises to his poor family left here to struggle along through the world as best they could. In several instances families have been left here to struggle with hardships and poverty, while the husband and father was in America, having so much to do to take care of himself, that he sometimes has not been able to find time enough to even write a letter back, and saying nothing of providing means for his family, or of helping to assist them in any way. There is a feeling existing in some parts in favour of individuals emigrating to raise means in Zion to help their families out; and though the desire may be very good, yet when we view the consequences which often follow in having families left destitute here and forgotten by those who ought never to forget them, we wish it understood as a general principle that we would like to see the matter changed, though some cases may arise which would require to be treated differently; and if a man cannot take his wife and children with him, if they must be separated, let him send them and stay here himself to earn means for his speedy following. If a woman and children can get along here from one to five years, struggling, suffer-

ing, and patiently waiting for anticipated deliverance, surely a man could do it as well, if not better. At least, I would like to see them try it. Let them struggle along for awhile, as they often have caused their families to do, and then they will be the better able to realize the condition of all who are so situated. I do not wish you brethren in your ministrations to adopt a cast-iron course of action in this matter; neither do I wish you to make the remarks I have uttered an absolute rule by which you must be guided in every case; but I wish you to look at the matter consistently. In this and in every other matter I believe you ought to have a judgment of your own, which is given you for the purpose of being used. I do not always think that the counsel given in a case yesterday would be proper and suitable to-day. We should ever aim at a righteous judgment, and that can only be arrived at by our understanding the circumstances which surround and operate on the cases under consideration. You should not be governed by precedents, for circumstances are always changing, and their bearings and actions on the cases you may have to decide on must influence your judgments. If men want to know what is best as a general thing, I would like to see the experiment tried (for we make experiments sometimes to gain wisdom,) of sending the families and leaving the men here to struggle and battle with the hard fortune around them. There has been more or less of this leaving of families going on since this Mission was organized, and it is time there was a change. Men have thought they could go to Zion and gather up means, as we used to think about the California mines, when it was imagined that gold could be got for the mere lifting it up. These extraordinary ideas have existed to a certain extent, because it was thought to be so much of a better country. And though it is a better country in many respects for a poor man, yet men do not make money there without working for it, or stealing it; and in the latter case somebody must have worked for it.

I do not wish you to indulge in drawing those heightened pictures of the glory and felicity to be enjoyed in Zion in which many have indulged. If you tell them of the joys and blessings to be en-

joyed there, stop before you tell them more than they can realize, and then your credit will be good and sound, and they will go there without extravagant ideas of picking up money off the ground, and seeing cooked animals running through the streets, with knives and forks sticking in them, ready to be eaten. When you raise high expectations in the minds of the people which their experience will not verify, there will be a corresponding amount of disbelief engendered within them relative to everything you may advance, and doubt and incredulity will take the place of trusting confidence. I wish you to avoid everything which would have such an effect. When you tell them anything about it, tell them honestly what they will find in the path going there, and what they will find after they get there. Then they will find your teaching verified; they will have confidence in you and will stay in Zion for ever, while under other circumstances they would hate you and leave you and the truth, because of having been deceived in the beginning. I do not say that men have willingly deceived the Saints in this matter; but, having warm feelings towards Zion themselves, they have coloured matters and made them appear more inviting to many than experience has verified. This is not good, and its results are evil; but it is good to draw every picture truthfully and according to sound judgment and experience. This is the way I wish you to counsel the Saints, and I do not wish you to get so warmed up, when under the kindling influences of the prospect which lies before you, as to almost forget that you will ever have to eat or sleep again. When under the influence of this feeling, you begin to depict the beauties of Zion,—not that Zion that is to shine in beauty and glory, and be the joy of the whole earth, but our Zion, where men have to work hard and get along the best they can; and the description is more glowing than the strictness of truth will warrant—more poetical than the plain matters of fact will justify. The people whom we teach in these lands and with whom we associate believe all that we say. They do not think that you have come all the way here from the far West to declare a fiction. But you have come here to tell them the truth, not only in

relation to death and sufferings and the condition of existence hereafter, but the truth as well in relation to the other land where you have travelled. Tell them that which is true—that which they will encounter in their going along and when they reach their destination, and leave them to find out the bright and glowing pictures for themselves after they get the filth washed off them and the dust and sand rubbed out of their eyes and hair. You tell them about glory now, and fire up their minds with expectancy, and they will think the journey across the plains will be like going through the gates of bliss, and will entertain anticipations which will speedily vanish before the reality. Treat them truthfully and honestly, and when you meet them in "Utah far away," as the song says, you will be able to meet each other frankly, with the glow of friendship on your faces. When you go back there, you will find the Saints will confide in you there even more than they have done here. They submit themselves to you in faith here, believing that you have had experience, and knowing that you bear the Priesthood of heaven. Will they do so after they gather? Why, yes. If they find everything as you told them, you will be in as good a condition as ever, if not better, to continue your instructions to the same individuals, should the economy of God require it. But suppose you had taken a different course, had deceived them, and abused the confidence they had in you, they would

think you had lied to them once, and might do it again, and their confidence would be destroyed. If you wish to avoid all this, take the advice I have given you this morning; and if your glowing imaginations are worked up into a flame almost ready to burn you up—if you must give vent to some of the glowing fancies that are in you and which must come out, go and ventilate your feelings among the trees in the parks; give utterance there to all those gorgeous creations of imagination, where you won't do any harm, as nobody will hear you. Then, if anybody is deceived, it will be yourselves only, and the people will not be hurt.

In reference to the item of counsel and advice about the men going, or staying rather, and sending their wives and children: When a man sends his wife and children to Zion, they are safe there. When he has exerted himself to place them within the influence of the institutions of the kingdom of God, to have its protection thrown around them, and has succeeded, he has done more than if he had gone himself and left them to follow when he could procure means. But you can see what is sensible about it; therefore do not go out and lay it down as a straight line from which no deviations can be made at any time! If you do so, you will not do what we tell you. Exercise your judgments and seek ever to be possessed of the Spirit of wisdom and truth. May God bless you! Amen.

Prayer by President LYMAN.

To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 142.)

I sent the following answer by Joseph S. Allen:—

"Head Quarters, Nauvoo Legion,
Lieut-General's Office, Nauvoo,
June 16th, 1844.

Col. Isaac Morley.

Sir,—In reply to yours of this date, you will take special notice of the movements of the mob party that is stirring up strife and endeavouring to excite rebellion to the Government and destroy the Saints, and cause all the troops of said Legion in your vicinity to be in readiness to act at a moment's warning; and if the mob shall fall upon the Saints by force of arms, defend them at every hazard, unless prudence dictate the retreat of the troops

to Nauvoo, in which case the mob will not disturb your women and children; and if the mob move towards Nauvoo, either come before them or in their rear, and be ready to co-operate with the main body of the Legion. Instruct the companies to keep cool, and let all things be done decently and in order.

Give information by affidavit before a magistrate and special messengers to the Governor of what has occurred, and every illegal proceeding that shall be had on the subject, without delay. Also notify me of the same, and demand instruction and protection from the Governor.

JOSEPH SMITH,

Lieut.-Gen. Nauvoo Legion.

I insert the minutes of a public meeting:—

"A public meeting was held in the city of Nauvoo on Sunday evening, the 16th instant.

Mr. John Taylor was unanimously called to the chair, and William Clayton appointed clerk.

The chairman stated briefly the object of the meeting, whereupon it was unanimously

Resolved, That inasmuch as many false reports are being circulated through this county by designing characters for the purpose of bringing persecution upon the peaceable citizens of this city, we will use our endeavours to disabuse the public mind, and present a true statement of facts before them as speedily as possible.

Resolved, That for the more speedy accomplishment of this object, this meeting appoint delegates to go to the different precincts throughout the county to lay a true statement of facts before the public."

The following delegates were then appointed:—

To Warsaw precinct, Messrs. Joseph A. Kelting, Hugh McFall, and John T. Barnett.

Rocky Run precinct, Messrs. Anson Call, E. Horner, Nicholas Boscow, and David Evans.

Carthage precinct, Messrs. Lewis Robinson, Jeremiah Hatch, jun., and Dr. Robinson.

Lima precinct, Messrs. William Allen, Elam Luddington, and Charles Warner.

La Harpe and Pilot Grove, Messrs. Benjamin Warrington and Hiram Kimball. Spilman's Landing and Appanoose, Messrs. Elijah R. Swackhammer and Truman Gillett, jun.

St. Mary's and Chili, Messrs. Philander Colton and ——— Averett.

Fountain Green and Macedonia, Messrs. Moses Clare and Andrew H. Perkins.

Augusta and Plymouth, Messrs. Peter Slater, Darwin Chase, and John McIlwrick.

On motion, meeting adjourned *sine die*.

JOHN TAYLOR, President.

WM. CLAYTON, Secretary."

And I issued the following

PROCLAMATION.

Mayor's Office, Nauvoo,
June 16th, 1844.

As there are a number of statements in circulation which have for their object the injury of the Latter-day Saints, all of which are false and prompted by black-hearted villains, I therefore deem it my duty to disabuse the public mind in regard to them, and to give a plain statement of facts which have taken place in

the city within a few days past, and which has brought upon us the displeasure of the unprincipled and the uninformed, and seems to afford an opportunity to our enemies to unite and arouse themselves to mob; and already they have commenced their hellish operations by driving a few defenceless 'Mormons' from their houses and homes in the vicinity of Warsaw and Carthage.

A short time since a press was started in this city which had for its object the destruction of the institutions of the city, both civil and religious. Its proprietors are a set of unprincipled scoundrels, who attempted in every possible way to defame the character of the most virtuous of our community, and change our peaceful and prosperous city into a place as evil and polluted as their own black hearts. To rid the city of a paper so filthy and pestilential as this became the duty of every good citizen who loves good order and morality. A complaint was made before the City Council, and after a full and impartial investigation it was voted (without one dissenting voice,) a public nuisance, and to be immediately destroyed. The peace and happiness of the place demanded it, the virtue of our wives and daughters demanded it, and our consciences demanded it at our hands as conservators of the public peace.

That we acted right in this matter we have the assurance of one of the ablest expounders of the laws of England—viz., Blackstone, the Constitution of the state of Illinois, and our own chartered rights.

If, then, our charter gives us the power to decide what shall be a nuisance, and cause it to be removed, where is the offence? What law is violated? If, then, no law has been violated, why this ridiculous excitement and bandying with lawless ruffians to destroy the happiness of a people whose religious motto is 'Peace and goodwill toward all men!'

Our city is infested with a set of black-legs, counterfeiters, and debauchees, and that the proprietors of this press were of that class the minutes of the Municipal Court fully testify, and in ridding our young and flourishing city of such characters we are abused by not only villanous demagogues, but by some who, from their station and influence in society, ought rather to raise than repress the standard of human excellence.

We have no disturbance or excitement among us, save what is made by the thousand-and-one idle rumours afloat in the country. Everyone is protected in his person and property, and but few cities, of a population of twenty thousand

people, in the United States, have less of dissipation or vice of any kind than the city of Nauvoo.

Of the correctness of our conduct in this affair we appeal to every high court in the State, and to its ordeal we are willing to appear at any time that His Excellency, Governor Ford, shall please to call us before it. I, therefore, in behalf of the Municipal Court of Nauvoo, warn the lawless not to be participate in any interference in our affairs; for, as sure as there is a God in Israel, we shall ride triumphant over all oppression.

JOSEPH SMITH, Mayor."

I received a letter from my uncle John Smith:—

"Macedonia, Illinois,
Sunday, June 16th, 1844.

President Smith.

Dear Sir,—We send you brothers Perkins, two faithful brethren, who will give you all the information which is within our knowledge of the proceedings of our enemies; and as we have not heard or received communication from Nauvoo as regards the course we should pursue, we now ask your counsel, and you will please forward per brother Perkins. We should have sought your counsel sooner only on account of high water. Please communicate in writing the course we in this part of the country should pursue. The brethren in these parts are in good faith, spirits, and health generally, and may be relied on. Respectfully,

JOHN SMITH.

General Joseph Smith."

Monday, 17.—I wrote the following to my uncle John Smith:—

"Nauvoo, June 17th, 1844.

Uncle John.

Dear Sir,—The brethren from Ramus arrived here this morning. We were glad to see them, and to hear that you were all alive in the midst of the ragings of an infatuated and blood-thirsty mob. I write these few lines to inform you that we feel determined in this place not to be dismayed if hell boils over all at once. We feel to hope for the best, and determined to prepare for the worst; and we want this to be your motto in common with us.—That we will never ground our arms until we give them up by death. *Free trade and sailors' rights, protection of persons and property, wives and families.*

If a mob annoy you, defend yourselves to the very last; and if they fall upon you with a superior force, and you think you are not able to compete with them, retreat to Nauvoo. But we hope for better things. But, remember, if your

enemies do fall upon you, be sure and take the best and most efficient measures the emergency of the case may require.

Remember the front and the rear of your enemies, because if they should come to Nauvoo to attack it unlawfully and by mob force, a little annoyance upon the rear with some bold fellows would be a very good thing to weaken the ranks of an enemy.

It is impossible to give you correct information what to do beforehand; but act according to the emergency of the case, but never give up your arms, but die first.

The brethren will give you information of the conversation between us. We have sent to the Governor, and are about to send again, and we want you to send affidavits and demand the attention of the Governor, and request protection at his hand in common with the rest of us, that by our continual wearying we may get him to come in and investigate the whole matter.

I now conclude with my best wishes, and must refer you to the brethren for further information.

JOSEPH SMITH.

Mayor of the City of Nauvoo, and
Lieut.-General of the Nauvoo Legion."

My brother Hyrum wrote the following letter to President B. Young:—

"City of Nauvoo, June 17th, 1844.

Dear brother B. Young.

There has been for several days a great excitement among the inhabitants in the adjoining counties. Mass meetings are held upon mass meeting, drawing up resolutions to utterly exterminate the Saints. The excitement has been got up by the Laws, Fosters, and the Higbees, and they themselves have left the city and are engaged in the mob. They have sent their runners into the State of Missouri to excite them to murder and bloodshed, and the report is that a great many hundreds of them will come over to take an active part in murdering the Saints. The excitement is very great indeed.

It is thought by myself and others for you to return without delay, and the rest of the Twelve and all the Elders that have gone out from this place, and as many more good faithful men as feel disposed to come up with them. Let wisdom be exercised; and whatever they do, do it without a noise. You know we are not frightened, but think it best to be well prepared and be ready for the onset; and if it is extermination, extermination it is of course.

Communicate to the others of the Twelve

with as much speed as possible, with perfect stillness and calmness. A word to the wise is sufficient; and a little powder, lead, and a good rifle can be packed in your luggage very easy without creating any suspicion.

There must be no excuses made, for wisdom says that a strict compliance with this request will be for our safety and welfare.

In haste, I remain yours in the firm bonds of the new and everlasting covenant,
HYRUM SMITH."

"Large bodies of armed men, cannon, and munitions of war are coming on from Missouri in steam-boats. These facts are communicated to the Governor and President of the United States, and you will readily see that we have to prepare for the onset.

In the bonds of the new and everlasting covenant, I remain yours,

JOSEPH SMITH."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 8, 1862.

HOW MANY ELDERS SHALL BE RELEASED TO GO TO ZION?

SINCE the prospect for an uninterrupted emigration of the Saints has become bright, in consequence of the peaceful settlement of the difficulty between the United States and Great Britain respecting the *Trent* affair, we have received applications from Elders labouring in various parts of the Mission to be released to go to Zion. If everyone who entertains a desire of this kind were to have it gratified, Great Britain would almost be left destitute of Elders; and unless others were raised up to take their places, the work would be placed in the most helpless condition that it has ever been in since the first proclamation of the Gospel in these lands. We know Districts—large and important Districts—comprising three and four Conferences, where there would not be more than one Elder left whose time could be devoted wholly to the ministry, if all the Elders who ought to go and all who want to go should be released. One Elder hears that another is likely to go to Zion, and he no sooner hears this than he is seized with a desire to go too; the feeling becomes epidemical. He thinks, if Elder —— is to be released whose labours in the ministry or whose absence from home extends over no greater a period than his does, what is the reason that he cannot be released? Or, if the absence from home or the labour in the ministry has not been of such a lengthy duration as those of the Elder who may be released to go, still there are some who think that the circumstances of their family here or (if they are Elders from the Valley,) in Zion should be taken into consideration, as in their opinion they make it imperatively necessary that they should be permitted to go the present season.

While we deem it necessary to notice the existence of this feeling on the part of some of the Elders, we cannot blame them to any extent for entertaining it. It is but natural that the Elders, both they who have been to Zion and they who have not yet had that privilege, should have a yearning desire to be in Zion. There it is that the hopes and desires of all are centred. They who have not been there are anxious to go, that they may receive that experience and those blessings and that increase of power which they feel assured are to be obtained there. They who have been there have everything there which they value on earth; and though they are generally pleased to have an opportunity to go forth

as messengers of salvation to the nations, yet when they have been absent for a short time from their homes and all its loving and delightful associations, and have mingled with the world and beheld the wickedness, misery, and destitution which prevail on every hand, they embrace with delight the opportunity to return. We would ever prefer to witness a desire of this kind on the part of the Elders than a feeling of indifference as to whether they reached Zion or not. But at the present time (and indeed it should be the case at all times,) the Elders should look around them upon the condition of the work, and picture to themselves what results would be likely to attend a very large withdrawal of Elders from the field. There is scarcely a District in the Mission in which there is not a scarcity of Elders. The field on every hand invites the labour of the servants of the Lord. It is white for the harvest, and he who will thrust in his sickle and reap may do so to advantage. The Lord is labouring with his Elders in power to the convincing of the honest in heart and the joy of the Saints; and if the field should now be deserted by the Elders, because the time may be nearly expired which they had fixed in their own minds as the limit of the duration of their missions, the opportunity for winning souls may be lost, never to be enjoyed again under such favourable circumstances.

The Presidency here are desirous to see every Elder who ought to go to Zion, and who can be spared, released to go this present season. But the wants of the work cannot be lost sight of. Private interests and ends must be held secondary to the public weal: that must ever be of paramount importance with the true servant of God. Every Elder's case will be duly considered, and all who can be spared and who ought to go will be released; but if there should be any called upon to remain who may think themselves entitled to go, let them feel contented and comfort themselves with the reflection that it will result in a blessing to them, if they will be faithful. The experience of the Elders should teach them that, whenever they are called by the proper authority to do any work, there is always a blessing attending its performance. And it should be the constant aim of every Elder, when he sees an opportunity of doing good, to seek to accomplish it without waiting to be commanded. The Lord, in speaking on this subject to his servants, says—"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own freewill, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned." The sons of Mosiah, who took upon themselves to preach the Gospel unto the Lamanites, acted in accordance with the principle conveyed by the Lord in the above quotation. So long as there was any good to be accomplished, they and the brethren who accompanied them remained among that people, though it took fourteen years to fill their self-imposed mission, and they were abundantly repaid for their self-sacrifice and obedience to the voice of the Spirit. Let us as Elders be taught upon these points by these examples. It is not probable that anybody would have censured those men, if they had returned at the expiration of one, two, or three years, and had thought that their mission had been sufficiently long; but what would they have lost by so doing! So with the Elders of Israel now in these lands: they might return this season, and plead as a justification that they had been here for one or two or three years, and of course nobody would censure them; but who can tell what an amount of good they might have accomplished by remaining until they could have been better spared? These are subjects for our consideration.

NEWS FROM HOME.

We make the following extracts from a letter received from Elder John Taylor, as they contain items of intelligence from Utah interesting to the readers of the *Star*:—

"Meetings have lately been held throughout all the settlements of the Territory, in order to elect Delegates for a Convention to form a State Government. The Legislative Assembly passed a bill authorizing the calling of a Convention, which was vetoed by the Governor just previous to his departure. But the people have taken it in hand, and there is no appeal from them. A State Government will be formed and go into operation. Senators will also be sent to Congress, as they were by California, Wisconsin, and Oregon. If they are received, well; if not, we shall still proceed under our State organization. We think we are quite as competent to govern ourselves as to be governed by others. In taking this step we are only following the example of other States, and it is high time that Zion assume her proper position in the world."

Government will now have another opportunity afforded them of manifesting their willingness or unwillingness, to treat us with that fairness and impartiality which they have manifested on the application of other States for admission into the Union.

"You will have been informed of our large settlements in the South. All reports that I have seen from there speak very encouragingly. It is anticipated that we can there raise all the cotton required, and a small cotton mill is now about starting. Upwards of 300 families have gone south, and a letter from Angus M. Cannon thinks that 300 more could be sustained. Our winter has been remarkably open. We have had a great amount of rain, but scarcely any snow."

We have received copies of the *Deseret News* for January 8th and 15th, from which we extract the following items of intelligence:—

THE ACTING GOVERNOR.—Secretary Fuller, on the withdrawal of Governor Dawson, resumed the duties of Chief Executive of the Territory, and informed the Legislative Assembly thereof on Monday, January 6.

GONE AND TO GO.—Martin, the superseded Superintendent of Indian Affairs, left last week for the States and overtook Governor Dawson. Crosby has not yet been able to get away; his prospects are brightening.

NEW POST OFFICES IN SOUTHERN UTAH.—The Postmaster-General, some time since, established a postoffice at Tonaquint, Washington county, and appointed James Richey postmaster, and recently a postoffice at St. George, also in Washington county, and appointed Orson Pratt, jun., postmaster. These new offices will be a great accommodation to the citizens there; but inasmuch as that part of the Territory is receiving large additions to its population, more postoffices will soon be needed for the accommodation of the cotton growers.

THE MAILS EAST AND WEST.—We learn by telegraph that Green River and Black's Fork have swollen so much from recent rains and snows in the mountains, that no mail from the Eastern States had crossed over for three or four days. Worse reports come from the West: Carson Valley is said to be completely submerged—the water from four to six feet deep. The mails, in consequence, are not likely to pass through that country without interruption. Two white men and one Indian are said to have been drowned. This terrible deluge uprooted the telegraph poles in considerable numbers, which leaves us without news from either east or west for the present.

DESTRUCTIVE FLOOD AT OGDEN.—Mr. John Murdock, who left Ogden city on Monday last, reports that the northern counties have been visited by a great rain-storm which commenced on Friday, the 10th of January, and continued till Sunday, causing an overflowing of the streams, doing much damage to roads, bridges, mills, &c., and destroying much property on the bottoms, which were inundated by the flood. The Weber at Ogden city rose some three feet higher than it did either at the time of the freshet last spring or during the flood in November, overflowing the bottoms and inundating the lower part of the city, compelling the people in those localities to leave their habitations and retire to

higher grounds for safety. The full extent of the damage sustained by the unexpected overflowing of the streams in Weber county had not been fully ascertained when Mr. Murdock left, but at and in the vicinity of Ogden it was great. All the bridges on the tributaries of the Weber, with one or two exception, had been swept away.

ABSTRACT OF CORRESPONDENCE.—Elder Blackburn, in a letter, dated Luton, Feb. 17, says—"On my arrival at this place on Saturday last, I found some excitement existing with the people of this town,—more than I have seen since I have been in this country. We have lately taken a small hall here, and the parsons are very angry about it. I preached a very liberal doctrine, and the multitude out-of-doors (about 300 in number,) was disappointed, and considered the parsons had told many lies about us. We had good order all day, and I feel that much good will be done in this place if the Elders take a wise course. I have urged the Elders to be wise and liberal in their preaching, and to treat all people with respect."

Elder Joseph F. Smith, in a letter from Hull, Feb. 19th, says—"It is plain that a decided improvement in many places among the Saints and ministry has resulted from our Conference. A good spirit prevails generally with the Saints, and quite a number have been added by baptism since the new year came in. Many of them, however, are young people, whose parents were in the Church." In regard to emigration, he fears that "many who intended going this season will not be able to get off, as times are so very bad. There has been very little shipping or trade carried on at this place, compared with other seasons, and many of the Saints depend upon the shipping for a livelihood; and at Sheffield affairs have been and still are awful. Still, all who possibly can will go this spring, with one or two exceptions."

Elder Orme writes, Feb. 19, to say that in the Leicestershire Conference the work is moving on steadily, some few are being baptized, many strangers attend the meetings, and pay very good attention to the principles advanced by the Elders.

CORRESPONDENCE.

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AMERICA.

[Elder Bentley has favoured us with the perusal of a letter from President Hyde, from which we have extracted the following, which will doubtless prove interesting to our readers. Ed. M.S.]

Legislative Hall, G. S. L. City,

Dec. 17, 1861.

Dear Brother Richard,—Having now a little leisure time, I think that a communication from me may not be unacceptable to you while far abroad from your mountain home.

I feel thankful that you have the privilege of labouring in the vineyard of the Lord in your own native land, and of speaking to the people in your mother tongue; and I do earnestly pray that your words may be words of wisdom, of life, and of salvation to the meek and

humble in all your circuit or travels. You are labouring, not particularly to please or amuse the people, but for a crown,—not a crown stained with crime or blood, but for one that shall be the reward of fidelity, adorned with the gems or fruits of your labours, the glory of which will emanate from God and shine with increasing splendour while eternity shall endure.

I have laboured in many countries and kingdoms; but in none was I better suited than in England. The people of England are kind, familiar, and frank. Not much mock modesty, false delicacy, or secretiveness. They say what they mean, and generally mean what they say. Their laws are very good; and what makes them better is, they remain not a dead letter on the

Statute Book, but are vigorously executed. There is much poverty and much wealth in that country, and the extremes between the two are greater than in many other countries. Hence the great distinctions in grades or castes of society according as they possess wealth or endure poverty. The pride and opulence of this world form a bar to your success amongst the more wealthy classes, Heaven having reserved the choice honours and blessings of the Gospel for the humble poor who repine not. The rich may partake thereof, if they will; but they allow the god of this world to blind their eyes, and their pride causes them to look above the pearls that lie under their feet. Be not weary of your labours among the poor, but continue faithful, and God will cause kings to bow at your feet and implore your blessing. The wing of the Angel of Death flaps over our own land, and soon he will fly to yours. The second seal is opened, and the red or bloody horse is on his way. (Rev. vi.) All nations are destined to be drawn into the American maelstrom that now whirls through our land. The 24th chapter of Isaiah now asserts its claim to fulfilment, and the prophecies of Joseph Smith and Brigham Young are by no means silent.

While rumours of wars come floating on every breeze, and vexatious reports daily vibrate on the electric wires—while the political heavens are overcast with blackening and angry clouds, should not the wise men (God's enlightened ones) of the earth cry aloud by day and by night, and warn the numerous hosts of Adam's race to fly for refuge to the Gospel ark ere they are engulfed in irretrievable ruin?

If revelation from God, plain and simple, has made the truth manifest, separated it from error, inspired his servants to exhibit it in its true light, and with such force and power that no grade of intellect aided by any degree of learning can successfully controvert it, and still, by wilful stubbornness, the masses reject and deny it, kill the Prophets and Apostles, slay God's anointed ones, and drive his people from time to time, what can we expect other than that Heaven will open his batteries on the world, both from beneath and above? The elements are

his, and he can make them fight; the nations are his, and he can array them against one another.

The faithful Elders of the Church of Jesus Christ of Latter-day Saints who keep themselves clean and unspotted before God and the just, their own consciences bearing witness of their innocence and purity, will yet be more honoured of God and man than any prince or sovereign that now rules in the kingdoms of this world. The Priesthood is from the highest source; and, if duly honoured, it will increase in splendour, extend and expand in dominion for ever and ever. It is the only legitimate power in heaven or on the earth, and the war of revolution to open the road for this power to become the supreme law of this world, is now begun, and it will never end until the kingdoms under the whole heaven shall be given unto the people of the Saints of the Most High, and the stone from the mountains fill the whole earth.

Then will those who have oppressed us be compelled to come and worship at our feet, and to know that the Lord God of hosts hath loved us. "Every knee shall bow and every tongue confess. Then will they bow down and lick up the dust of thy feet, and say, Surely thou art the seed whom the Lord hath blessed!" They will not do it now; but when the vials of the wrath of God shall be poured out—when famines shall clothe the nations in desolation and mourning—when the thunders and lightnings of heaven shall shake the earth—when hail and devouring fire shall play upon men—when the sea, turned to blood, shall heave itself beyond its bounds, and the earth open her mouth to swallow up towns, cities, and countries, the rulers of this world will not be very ambitious of power, nor will nations be jealous of their prestige. From this time forth, terror and woe will hold supremacy among the nations. Devastation, misery, and ruin are the legacy bequeathed of God to this world in these, the latter times; and this the reward of their corruptions, abominations, cruelties, oppressions, and falsehoods. They have persecuted, robbed, and driven the Saints; they have shed the blood of Prophets, and slain the Apostles of Jesus, and no man hath laid it to heart. They have indignantly re-

jected the message of mercy which Heaven, in compassion, sent them. They have refused his laws, and bid defiance to his authority; and now the outpouring of the vials of his wrath, the opening of the seals of their destiny, the shrill notes of the trumpets of the seven angels of God which are to sound, will overthrow the nations of the earth, will stain the pride of all glory, and bring the haughty into contempt. Babylon, with all her pride, wealth, armies, navies, fortresses, honours, and powers, (the great family of fallen and corrupt nations,) will be overthrown and sink like a millstone in the ocean. Thus with violence shall Babylon go down!

"Rejoice over her, thou heavens, and ye holy Apostles and Prophets; for God hath avenged you on her." The consideration of these coming events should awaken in us the most lively zeal and the most thrilling desires to spread the message of warning which Heaven has sent the wide world over.

You have my best wishes and an interest in my daily prayers for your success and preservation and safe return to us in the own due time of the Lord. May Heaven bless his righteous cause in England, together with all its faithful advocates.

From your brother in the Gospel,
ORSON HYDE.

SUMMARY OF NEWS.

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FRANCE.—The *Debats* of Monday, in reference to the speech of Prince Napoleon, says—"The discussion of the address in the Senate continues, and, we are compelled to say, it continues in the midst of storms. M. Troplong, indeed, opened the debate by inviting the Assembly to calm and moderation; but the wise counsels of the President were thrown to the winds; and Saturday's sitting, even more so than those of the two preceding days, presented the spectacle of a contest and personal *melee*, in which the real question was lost sight of in the midst of tumultuous incidents and violent scenes, which brought to mind the most stormy sittings of our last Republican assemblies."

AUSTRIA.—Considerable irritation has lately prevailed at Agram between the inhabitants and the military, having its origin in the national feeling of opposition to the Government. From Transylvania we learn that great distress and misery prevail in that once prosperous country. Besides the inundations that have already taken place, others are expected to occur of still greater magnitude, when the extraordinary masses of snow now upon the mountains shall have melted.

GREECE.—The insurrection in Greece has occasioned numerous arrests. Among the persons committed to prison on suspicion are senators, officers, advocates, and journalists. The insurrection is not, it appears, confined to the garrison of Nauplia. The garrison of Lanica, a very considerable one, has followed the example of Nauplia and pronounced against the system of government which the Queen imposes upon the nation. The *Paris Moniteur* states that, according to telegrams from Athens, the insurgents had been beaten at Tyrinth; that discord, despair, and desertion prevail at Nauplia; and that the rest of the kingdom had taken no part in the movement. The earthquake which lately shook the whole of the Gulf of Corinth has been most disastrous to that town itself. Other towns and villages have been all but entirely destroyed, and thousands of families have been left without shelter.

RUSSIA.—An Imperial decree has been promulgated granting religious freedom and exemption from taxation and military service to emigrants settling in Russia.